A U M

He who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing soul within him pure; to him whose knowing soul is pure, a knowing of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.

—Crest Jewel of Wisdom.

THEOSOPHY

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WILLIAM Q. JUDGE

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NONE of the present-day students of Theosophy ever met Mr. Judge, the person. None know a thing about him at first hand. That personality, however charming, however noble—and it was both—neither joins them to nor separates them from W.Q.J., the Teacher, to whom all have, or can have, direct access through his writings and his theosophical example. These they know, or can know, without interposition of personal feeling, without the distractions of time or circumstance—and with all the advantage of a historical background.

Mr. Judge's light shines out strong and clear amidst the shadows that obscure the theosophical area of that day. His example stands as a model for emulation now. His methods disclose themselves as true and constructive methods. His writings, always within the lines set by H.P.B., clarify the obscurities of the teachings and show their practical applications for the struggling student of today.

"W.Q.J. is the Antaskarana"—the bridge or link—between the ancient East and the modern West as was recorded by a Great One. This is not something to be believed or blindly accepted on the say-so of anybody, however wise, however high. But H.P.B.'s words may be considered, dwelt upon, brooded over, by those who recognize her as Teacher. Thus W.Q.J.'s nature will disclose itself: through his mission, his work, his example. It proves itself. Any present-day student can grasp the fact and make it his own possession if he will—and thus draw nearer to that Being whose effort was and is especially for the West.

THE FRIENDLY PHILOSOPHER

H. P. B. showed herself a true Teacher when she said, "Do not follow me nor my path; follow the path I show, the Masters who are behind."

The wisdom of this advice is seen in observing the course of those who judged of the teaching by what they could see of the teacher. They judged her by *their* standards, not by her adhesion to the Theosophy she taught. W. Q. Judge had similar judgment passed on him, primarily because he upheld H. P. B. first, last, and all the time. This was the underlying cause of the attacks made on him by those who should have been his defenders. They were fearful of "authority"—so fearful they tried to convey the impression that *they* could explain her away, could tell where she was right and where she made "mistakes"; thus making a claim to authority that she never made. They minimized the only possible source on which reliance could be placed, while Judge continually pointed to her as the Teacher to whom all alike should look.

Those who followed his example and advice then, or who will follow it now, found and will find *where she pointed.* In effect it comes to this, that those who professed or who profess to look to H. P. B. as their *Teacher,* do not do so unless they also look on Judge as she looked on him. If they minimize or vilify Judge, they *have* to minimize and vilify H. P. B.

We are striving for Unity first, and as far as possible leave out points that may antagonize. Theosophy itself, pure and simple, is the great "unifier"; more we can encourage others to study and apply *Theosophy,* the more will they see for themselves the parts played by the various persons and personages in the movement. Our work is to inform, not to proselyte.

The Masters used Colonel Olcott because he was fit for the work he was given to do, and the only one at that time who could do it; and furthermore, he was willing, despite his failings, to stick to his task without hope of reward. It is certain that he missed much that he might have had, and finally let the Society drift into the wrong hands through his very inability to discriminate. For this, he alone was to blame; and the law adjusts and will adjust. We cannot judge as between him and Those who used him. They did not condone his faults. They used his virtues—and gave him every opportunity to increase them. Perhaps his

close and unremitting attention to the exoteric work he had to do, prevented attention to his own nature, so that he thought he was entitled to some relaxation of the kind he understood. It may be that some knowing his faults, and that he still did good and prominent work for the Movement notwithstanding—have reasoned that the faults do not count, and can be atoned for, or overlooked, as is the case with many a public man by reason of service. This is a mistake, for the path of true Occultism and that of immorality do not coincide. The Masters do not judge anyone, nor can They "forgive" anyone for sins of omission nor commission. Naturally They must stand as did the Essenian Master, when he said, "Let him that is without sin amongst you, cast the first stone." Masters *have* to use such material as exists. If anyone has lapses, so much the worse for him and for the work. It should also be remembered that so long as one is willing to stay in the work, he can. Each stays or goes out in accordance with his own desire. The door is never shut on him by the Law, and the laws of Occultism do not permit "removal for cause." It is strange that so many who have studied Theosophy fail to understand these things, but never fail to characterize and pass judgment.

And all this applies, not to Colonel Olcott only, nor to any particular person. It applies to all and sundry—ourselves included. All through the writings and conduct of H. P. B. and Judge, condemnation of others is warned against; yet those who elected themselves to be their students paid little attention either to warning or example. This led either to condemnation of persons, or to worship of them, and then to dissensions and disruptions, ending in total lack of discrimination. The Path of Brotherhood and the Path of Occultism are One Path.

Of course, here and there, all the crimes in the calendar have been committed by professed theosophists, but the majority, in the old days as now, have been good men and women—many times misled by their own ignorance, by their misconceptions, by their desires and passions sometimes, but honestly striving with their enormous difficulties. Olcott was not young when he was "pulled out of the fire," and had the vices of his time and position in the world. But he did what no one else at that time would undertake; the Masters assisted him, while knowing his weaknesses; and we should judge him by what he did for Theosophy. So also with Mrs. Besant, who is sincere, if mistaken. In Mrs. Tingley there is apparent lack of sincerity, and much that is the opposite of theosophical conduct. When questions are asked, and when occa-

sion compels it, plain statements of fact have to be made, but *in defense of Theosophy,* not in condemnation of any person. This is our key to a right attitude in all such cases presented by theosophical history, made or in the making. It may be a hair line—but we have to find it, and while pointing out truth, whether in Theosophical philosophy or history, to avoid condemnation, even where names have to be mentioned. Where others have made mistakes and gone wrong, they become a vicarious atonement for those who might have done the same thing but for the lesson learned from the errors of others.

—ROBERT CROSBIE.

THE CONSTRUCTIVE MIND

Doubts and questions have arisen as to some things since the present cloud gathered. Among other it has been said that it were better that —— had left the chair; it would be well for him to go, and so on. These views should not be held. If held, they should be dismissed. There are two forces at work in the T. S., as well as in the world and in man. These are the good and the bad. We cannot help this: it is the Law. But we have rules, and we have preached of love and truth and kindness; and above all, we have spoken of gratitude, not only of Masters, but among us. Now all this applies to the question of —— . . . Now let me tell you: the work must not fail because here and there personalities fall, and sin, and are unwise. TRUTH remains, and IT IS, whoever falls: but the multitude look to the visible leader. If he falls apart like an unjointed puzzle, at once they say, "there is no truth there, nothing which IS": and the work of a century is ruined . . . and years of backward tendency must come between the wreck of one undertaking and the beginning of another. Let me say one thing I KNOW: only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide, can carry us through. For LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight.—*W.Q.J.*

THE BANE OF LITERALISM

THE initial lesson imparted to Arjuna by his Spiritual Preceptor, Krishna, was that of the immortality of the Lord in the body and its repeated incarnations in a mortal frame. This occurs in the Second Chapter of *The Bhagavad-Gita,* when Arjuna having unburdened himself of his doubts and fears, felt he had presented most plausible and convincing reasons for withdrawing from the impending battle. From the worldly point of view Arjuna's arguments were plausible enough; but Krishna brushes them aside at the very outset as unworthy of consideration, saying in the very first sentence of his didactic and philosophical teachings: "Thou grievest for those that may not be lamented, whilst thy sentiments are those of the expounders of the letter of the law." Thus Krishna lifts the vacillating Arjuna upon the plane of the Real—the plane of the deathless Soul. Before the paradoxes of life can be understood, the aspirant has "to be born again on to the higher plane of life, that breezy and well-lit plateau whence the eyes can see intelligently and regard the world with a new insight;" otherwise, he cannot rise above the level of an expounder of the letter of the law.

A common foe in the way of the comprehension of Spiritual Knowledge is literalism in all its aspects and disguises. Unless students abjure literalism at the very outset of their studies it will crop up again and again to discourage and to plague them. We are accustomed to associate literalism only with those sectarians who expound their sacred scriptures according to the letter; but the ramifications of the literalistic outlook extend into every department of thought and life. It may be said to include every outlook not based on the Eternal Verities of Theosophy. The confused ideas, the ever-shifting theories, the wide differences of opinion and method found in modern science, sociology, education, politics and other plans for the amelioration of the lot of Mankind—all are due to interpretation and exposition according to the letter of the law. Without at least one of the Keys furnished by Theosophy, the judgment of the most learned is bound to be affected by the *appearances* of things, and *judgment on appearances is the essence of literalism.*

The very first Key by the aid of which the literalistic outlook is overcome is that of Reincarnation or Metempsychosis. Krishna furnishes Arjuna with this Key and its necessary corollary—the

independent existence of the EGO in man—"the man that was, that is, and will be, for whom the hour shall never strike." In the Teacher's memorial words: "I, myself, never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be." Given the pre-existence in Eternity of this Divine Ego, then it follows that its repeated peregrinations through human forms constitutes the mode of its progression towards an ever-increasing expression of Its boundless potentialities. Madame Blavatsky in her initial work "Isis Unveiled" again brought to the fore the ancient doctrine of Metempsychosis and this is probably the "master-key" referred to in the sub-title to *Isis*. As expressed in *The Theosophical Movement* in the chapter on *Isis Unveiled:*

> "The doctrine of the Metempsychosis of the spiritual and mental Man is given as the key which will supply every missing link in the theories of the modern evolutionists, as well as the mysteries of the various religions. The lower orders of evolution are declared to have emanated from higher spiritual ones before they develop. It is affirmed that if men of science and theologians had properly understood the doctrine of Metempsychosis in its application to the indestructibility of matter and the immortality of spirit it would have been perceived that this doctrine is a sublime conception. It is demonstrated that there has not been a philosopher of any note who did not hold to this doctrine of Metempsychosis as taught by the Brahmins, Buddhists, and later by the Pythagoreans and the Gnostics, *in its esoteric sense*. For lack of comprehension of this great philosophical principle the methods of modern science, however exact, *must end in nullity*."

This distinction between the literal and the inner outlook upon life to which every Great Teacher drew attention has an important application to the subject of education both as regards content and method of instruction. Although most educators are agreed in a vague sort of way that education must have an ethical motive, yet as they do not squarely acknowledge that a Law of ethical causation is at the very foundation of the universe, confusion necessarily reigns in educational theories and ideas. Among the *Great Teachers,* the Sages whose flashing gaze penetrates into the very kernel of matter, there is unanimity both in respect to educational content and method. Their educational system revolves around the one homogeneous divine SUBSTANCE-PRINCIPLE, "the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest." There is a tremendous difference between that education which has one

life in prospect, and education having in view a countless and unbroken *series* of lives, all strung together as beads on a string—the *Sutratman*. The highest aim of education on a one-life basis is a *career for self;* the goal of education based on a cycle of repeated incarnations of the divine spark is a reaping of a Divine Destiny through union with the SELF. Such union does not mean, as some suppose, ignoring the ordinary life of mankind for a coveted bliss through contact with higher planes, but a sympathetic identification with the trials and struggles of the "Great Orphan," so as to help the latter regain its lost patrimony.

The emancipation of education from the spirit of literalism goes hand-in-hand with the liberation of the human spirit from the influence of sectarianism, to which all expositions according to the letter can be traced. The various religious sects have arrogated to themselves the sole right of imparting moral education. The result of this position, and its tacit acknowledgment by the majority, is the division of education into religious and secular. Mankind at large has been caught in this dualistic trap and, unless set free, the trap will prove fatal and stay the Race from further progress. The fruits of this dualism are to be seen in the present chaotic conditions in every nation and in every department of human endeavor.

Before the separation of Church and State, due chiefly to the liberalizing power of the American Revolution, organized religion dominated secular affairs and education. There was "unity," but of the kind designated by Krishna as arising from the quality of *tamas* and described by Him as, "that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not seek the true cause of existence." The unity which the spirit of sacerdotalism would force on Mankind calls for a surrender by the individual of the Soul's most precious possession and that which constitutes its divinity—the freedom of choice. The aim of true education is to restore the unity underlying all branches of knowledge through that "wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate objects seen." This can only be accomplished through the abandonment by the adherents of every sect of the position that truth is *its* special property. Theosophy alone is the common ground upon which they can all meet and mingle and which in time will weld them into One Spiritual Brotherhood. Only in this way will cease the present painful dualism in education as in life.

The present ferment among Theosophists presents a similar situation. All Theosophists profess to want unity and brotherhood. There are those, who having made a sect, demand as the price of unity unquestioning obedience to a self-proclaimed authority. There are others, who, while propagandizing for a particular "successor", would still permit freedom to others along their own special tangents, cementing the conglomerate mass by a sentimental toleration. This is the kind of tolerance which Arjuna affected just before Krishna admonished him not to be an expounder of the letter of the law. It has its basis in lack of conviction, as can be seen from Arjuna's comment: "Nor can we tell whether it would be better that we should defeat them, or they us." Finally there are those clear-sighted Theosophists, who realize that the unassailable *Basis for Union* among Theosophists, wherever and however situated is *"similarity of aim, purpose and teaching."* This is the sole bond of union not only among Theosophists but of all humanity. Before such a bond of union can even be thought of, literalism, in all its aspects, must be forever renounced and the synthetic Reality within and behind all appearances made the basis of thought and action.

The first step towards the re-establishment of order or unity out of the chaos of separative thinking in educational and other fields is through the key furnished by the Doctrine of Reincarnation and its allied doctrines of Karma and Spiritual evolution. The real Evolver is the Divine and *Impersonal* EGO in Man as in the Kosmos. *"Its impersonality is the fundamental conception* of the System." The besetting sin of the expounders of the letter of the law is that they have degraded this *Impersonal* PRINCIPLE into a personal outside deity. The lasting welfare of Humanity will begin only with the complete reversal of the personal and literal point of view by the restoration of the few *Ruling Ideas* which underly every philosophy worthy of the name, and upon which Theosophy rests.

TWO POLES OF THOUGHT AND CONDUCT

H. P. Blavatsky tells us in her *Secret Doctrine* (Introductory, xlvi) that she has constantly to bear in mind the fact that "every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt"—whether of Life or of Theosophical teachings.

There is here, as in all that she said and did, a lesson, and perhaps of all lessons the most needful because the most difficult for us to grasp. Why is this? Perhaps it is because the statement is intended to throw us back upon ourselves, to bring us face to face with ourselves—a contingency ordinarily experienced only at the moment of birth and death, or in a time of utter defeat and failure. At such times we are not in a condition to make use of what we are forced against our will to see: not in a condition to benefit by the experience, precisely because it *is* against our will.

Implicit in the teachings of Theosophy is the assumption that all real progress is *necessarily voluntary*—a strange but speaking paradox. Implicit also is the concomitant assumption that no man will come to Theosophy of his own deliberate will unless and until his experience of life and of other teachings has been such as to convince him that they end in a blind alley—are fundamentally incomplete. Of self-seekers and of the curious-minded, the idle, the heedless, the indifferent, who constitute the bulk of mankind, she must have been well aware. She came and worked and wrote for those comparative few who are in some degree independent Thinkers, the outcasts of the effete, the pioneers of the new.

It is such thinkers who ponder questions of origin and destiny, of the existing status of all things, of the purpose of Life in the round. They know that every philosophy, every religion, every science, is an attempt to answer these great questions; and they know from their own observation and experience that the great problems of life still remain unsolved, perhaps incapable of solution. They know that Theosophy necessarily deals with these problems—but from a basis and modulus that is absolutely *sui generis*. This, then, is the Great Divide which each one has to surmount for himself.

Theosophy is not a religion, not a science, not a philosophy, but all these in *one*. Theosophy is not the study of Nature, of a creed, of a system of thought or conduct. It is all these in *one*—and that one, one's Self. It is, throughout, self-study, self-discipline, self-di-

rection—self-knowledge. It begins with self and ends with Self. Self, therefore, has to be faced, has to be observed, studied, experimented with, in all the changing conditions, circumstances and environments which Life itself provides.

H.P.B.'s standpoint of dealing with all these problems is the very opposite of that taken by mankind. The contrasts are easily seen, even if not easily to be unified. Her standpoint is that Soul or Self is immortal, beginningless and endless; ours that it is a creation, a creature of antecedent causes with which we had nothing to do. Her standpoint is that Soul itself is the creator, preserver, destroyer, and regenerator of all states, circumstances, scenes and environments: the Witness of all, the Maker of all, the Experiencer of all, its own God and its own Devil; our standpoint is the reverse of all this. Her standpoint is that Truth is a matter of Self-perception, not of revelation; a matter of Soul-evolution in ever-widening degree, from the infinite to the infinite through alternating periods of self-manifestation and self-repose—*Being,* an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned by the nature of Soul-thought and Soul-action. Our standpoint is that all these cycles are things in themselves, independent of the beings involved in them and forced to struggle with them against their will.

Weighing well the foregoing, it becomes self-evident that H.P.B. and her Masters deal with the same problems as ourselves, but approach them from a standpoint which is the exact antithesis of our own. Their point-of-view is universal, inclusive, impersonal, and so, They regard and deal with Themselves, with us, with everything in Nature as Life, as Soul and Spirit ever-evolving under the reign of law inherent in the whole—not Life as one reality, Law as a second, and Self as a third, all occupying the same Space at the same time.

There is no one so limited in body, mind, or soul who can fail to see, if he looks, that her standpoint infinitely transcends the human one; no one but will find, in that self-transit from the lower to the higher point-of-view, inspiration, faith, hope, and responsibility. He will not have left this world for all that, but he will *live* in the Divine world while laboring in this. No wonder, then, that H.P.B. should stress to her serious students the great lesson: *True Chelaship is an attitude of mind.*

SCIENCE AND THE SECRET DOCTRINE

XLVII

Ethno-Geological Mysteries

(Part Four)

As discovery becomes amplified, Atlantean history reveals itself in ever clearer colors. All these Atlantic emigrants seem to have belonged to the *retrograde* subraces of both the Atlantean and Aryan stocks. A retrograde portion of Atlantean Aryans coalesced later with the returning wave of Indo-European races, and ultimately gave birth to the Graeco-Roman orders, whose influence is still so powerfully upon us. The retrograde red and black stocks populated the West Coast of Africa and South and Central America, with considerable immigration into North America. The Mound-Builders have now been definitely connected with the Toltecs of Mexico, and the Pueblo civilizations are apparently of the same cast. Thus the aborigines of America and Africa seem to have been people like the mass of any present-day nation—habitually enslaved to keener minds, drifting from day to day with little thought of the morrow; vaguely good, vaguely bad, according to the influence of the moment, the "luke-warm" whom "nature spews out of her mouth." They of course varied greatly in energy and power, and some, like the Mayas, Toltecs, Aztecs, and others, underwent brief cycles of great glory long after the mother-race and continents vanished.

South American Cyclopean remains are now recognized definitely as *pre-Inca*. Dr. McGovern describes three totally different styles of stonework: the typically Inca is composed of squared and polished stones laid in regular courses, like modern work, but very superior to the stonework done by the modern Spaniards. No mortar is used, the stones being accurately fitted together. The second style is composed of irregular unpolished stones, worked down to fit into one another, but rough inside and out. The third he thus describes—and the description is familiar to every Theosophist who has studied H.P.B.'s works:

> The third style is even more distinctive. Here the stones are of enormous dimensions, many times the size of a man, placed together absolutely unsymmetrically though with consummate artistry. The interior sides of the enormous blocks are wonderfully polished and worked down, but the exterior surface is usually left in a semi-rough state.

Dr. McGovern confesses himself unable to account for the power and skill exhibited. No wonder—the builders were Lemurians, though probably of the last family races and therefore in their prime when continental Lemuria was little but a racial memory. The "second style" followed this, and the Inca came last. The extraordinary civilization of the Incas, Dr. McGovern shows, was but a superimposition upon and a reorganization of a culture long previously existing. A rigidly communistic organization upon a family basis preceded the similar organization made by the Incas upon the basis of tens and hundreds of families. The communes under the Incas held their land from the State, giving one-third of their revenues to the Government and one-third to the Church. These taxes, received as foodstuffs mostly, were stored by their recipients for hard times, and then redistributed to the people—exactly as was done by some of the Pharaohs and some of the Chinese Emperors. The modern Spaniards, having taken over the land, have continued with the communes the same system of land tenure—needless to say, omitting the "hard times" provision. They have simply replaced the Incas as masters, as the Incas replaced unknown previous rulers, wholly without altering the lives of the people—except for reducing their numbers from ten million to one million since the Conquest.

Dr. McGovern says that the immense ruins of the Andean Plateau are hardly yet touched by archeological investigation; also that that Incas Empire itself must of necessity have been very much older than commonly surmised:

> Here the historians give us contradictory legends—self-contradictory, and in contradiction to the facts brought to light by recent excavations. We must tread warily. We must, in fact, start all over again, accepting little or nothing that the historians give us unless it is supported by outside evidence. Here lies an enormous field for research. If carefully carried out, this will clear up the secret of a mysterious race. It will indirectly throw much light upon the whole history of mankind.

Madame Blavatsky says in *Isis Unveiled*:[3]

> When Cusco was the capital of Peru, it contained a temple of the sun . . . In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they

[3]Chap. XV, Vol. I.

encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible.

Of the present status of this temple, Dr. McGovern says:

> The old Inticancha, the Palace of Gold, the far-famed temples of the Sun-God, the supreme divinity of the Incas, is now a Dominican Monastery. Most of the Sun Temple itself was destroyed to build upon it the monastery church, though a rounded outer wall gave us some idea of the perfection of the stonework which was lavished upon this, the most holy place in the Inca Empire . . . A huge disk of gold was placed to catch and reflect the rays of the rising sun, and another, smaller, to reflect the rays of the setting sun . . . the magnificent walls of the subsidiary "chapels" of the old temple are well preserved, being incorporated in the cloisters of the monastery . . . The walls of each of these temples are lined with niches, and there is a curious black band that runs, high up, around the walls. The space above this line was no doubt especially dedicated to the gods. . . .

H.P.B. goes on to say in *Isis Unveiled*:

> It was only by understanding these hieroglyphics . . . that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cusco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cusco to Lima, and then, turning southward, extends into Bolivia. . . .

Of the Southern, or Arica end of this passage, she says:

> . . . without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were someone to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out, the superincumbent rocks are so disposed as to bury the tomb, its treasures, and—as the mysterious Peruvian expressed it to us—"a thousand warriors" in one common ruin . . . Along the entire length of the corridor, from Bolivia to Lima and Cusco, are smaller hiding places filled with treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable . . . The mere task of purifying the mephitic air of the tunnel, which has not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America.

Now for Dr. McGovern's unconscious *piece de resistance*:

> On a high hill to the north of the city (Cuzco) lie the remnants of the giant citadel and fortress of Saksawaiman . . . the enormous stones of the triple ramparts still remain—stones far larger than a man's height and weighing many tons. How they were brought there, and so accurately, so delicately, put into place?
>
> Near the fortress are several strange caverns reaching far into the earth . . . The end of one of these caverns, Chincana, has never been found. It is supposed to communicate by a long underground passage with the Temple of the Sun, in the heart of Cuzco. In this cavern is supposed to be hidden a large part of the golden treasure of the Inca emperors, which was stored away lest it fall into the hands of the Spaniards. But the cavern is so huge and so complicated, and so manifold are its passages, that its secret has never been uncovered.
>
> One man indeed is said to have found his way underground to the Sun Temple and, when he emerged, had two golden bars in his hand. But his mind had been affected by days of blind wandering in the subterranean caves, and he died almost immediately afterward. Since that time many have gone into the cavern—never to return again. Only a a month or two before my arrival the disappearance of three prominent people in this Inca cave caused the prefect of the province of Cuzco to wall in the mouth of the cavern, so that the secret and the treasures of the Incas are likely to remain undiscovered for the present.

Exactly. And whether or not Chincana is veritably the Cuzcan end of the giant corridor, H.P.B. has this to say about that same Inca treasure:

> Marvelling at the exhibition of such treasures, the conqueror (Pizarro) declared that he would not release the prisoner (the last Inca), but would murder him, unless the queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles under ground, where were kept the accumulated riches of the country. The unfortunate queen begged for delay, and went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated "black mirror" the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with

huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object.

The Power of Resistance

The right and true use of the powers of the Soul is a sustaining and regenerating force. A human being lives and moves and has his being in one or another state or condition, whatever the degree of evolution. But the one Spirit or Self within is untouched, unchanged and eternal. All power comes from the Self, and to depend on anything else is to forfeit that power which enables the human soul to maintain its real integrity and pursue its evolutionary pilgrimage or journey. The first and most vital question that may arise in this regard is the question of authority. But once it is seen that whatever knowledge is to be gained, must be acquired by each one for himself, and that to be even unconsciously deluded by the influence of another is to have a counterfeit faith, then the true position may be taken in the search for that wisdom which is the birthright of every human soul. It does not mean a closed mind and nature, but a rejection of passivity and blind belief, these being replaced by an earnest search for spiritual truths while resistive to all else.

Everyone knows that physical slavery is bad. Many know that political and economic slavery is also bad. Moral slavery is still worse. But there is no evil like priestcraft and spiritual slavery in any shape or form. These conditions come about in humanity from time to time and must be overcome within, individually and collectively. To understand the solution of these problems requires understanding of the pure teachings of Theosophy on the meaning and purpose of life, the constitution and nature of man, and the laws of higher evolution. Then the Soul may become a priest unto itself, for not until each one is able to solve his own problems can there be any effective work for the good of the whole.

"ON SECOND THOUGHT"

HOW many, many times does one hear the phrase, "On second thought, I decided . . . "—something very different from what first thought had suggested. Subsequent developments proved that the second thought was the truer one—or perchance that the first thought, if carried into action, would have pointed the better course.

Upon after consideration, when one is looking over and trying to understand an event and his own part in its development, what is the essential factor in determining the value of first thought and second thought? *What* these thoughts were? No, that is not the essential. It is *where* they came from. For the basis of thought is what determines its nature and gives it its coloring. First thought may be intuition; more likely it is impulse. What departments of the nature were engaged, what sheaths of the Soul? Thus checking up and verifying, a valuable lesson may be gained from any event, whether favorable or unfavorable in its outcome. For by so weighing one not only becomes better acquainted with his own nature, but in time develops that attitude of reflection which will become the established under-current of all his thought. In time there will no longer exist for him the question of "first thought" or "second thought," or any such qualification, numerical or otherwise. He will have developed the power of thought itself, stabilized, controlled, as natural and certain as the operation of the will. For him the power-of-thought will become a *conscious* reality, instead of the unconscious reaction to circumstance, to outer impression, that it ordinarily is.

Theosophically speaking, what is second thought? Ordinarily it is reason, the highest aspect of *Kama-Manas*. This is the natural basis of action for a human being at our particular stage of evolution. At least, it ought to be. The fact is, however, that average humanity has not yet become really human—and by mass hypnosis the race as a whole sounds the same flat note: is thus *below* the human stage, upon which at present it should stand in this Fifth Sub-Race of the Fifth Great Race, in the Fourth Round, or stage of evolution. Students of Theosophy are not exempt from the common lot and the common defects. They may not be *of* the Race, but they are *in* it. Let any student watch himself—his reactions, the tone of his daily life-thought, and he will unhappily be obliged to admit—to himself—that he is for the most part

"flat."

Second thought is reason in action, the best of our human nature. It is a good tool, but a poor master. Used as a tool, by the Master within, reason is of the utmost value; the user aware at all times that it *is* a tool, and He the user. To think that one *is* reason, as so many intellectual persons do think, albeit unaware, is to rise no higher than the personality—and thus never gain an understanding of one's self, or a true and permanent view of life and its purpose.

What is first thought? Nothing else than impulse, as a rule, and always tending toward immediate action. "One never has an impulse to sit still!" Theosophically speaking, in what principle of the nature does impulse inhere? In *Kama,* yes; but surely not in *Kama-Manas,* the best of the human chest of tools. Shall we say, in *Kama-Rupa?* But *Kama-Rupa* does not coalesce until after the death of the physical body. Perhaps we can coin a term, and say that impulse is the ruling principle of the *Astro-Kamic* man. Watch an animal; note its reaction to externals. With a little study one can soon understand that impulse is the activating principle of the animal kingdom. Self-study and careful consideration of the manifestations of other human selves will disclose that impulse is also all to often the ruling principle of the human kingdom as presently constituted. How much better, then, second thought than first thought represents the difference between the "human man" and the "animal man."

But there is another kind of first thought, not to be classified as impulse, and as events prove, clearer and more unerring than reason at its best. This is intuition, or direct perception; and intuition, in Theosophical terminology, is the action of *Buddhi-Manas.* It represents an expression of that state of knowledge and power which will be the stabilized possession of the average humanity of "Round Five," the next great period of evolution, when that humanity has arrived at the position in that cycle corresponding to our own position in this one now. Intuition is first thought, but it is not impulse. Intuition is the opposite of impulse. Impulse comes from without, within; intuition from within, without. They represent two poles of thought, with "all the difference in the world" between them.

It is useful to check up this kind of first thought, the intuitive, by the balanced tool of reason. The process is stabilizing, verifying and—encouraging. But intuition is superior to reason, cannot be limited by it, because it is not included in reason—the lesser can-

not include the greater. The greater can and does include the lesser, however, and can make use of the lesser in justifying and understanding itself. So the old admonition suggests that intuition be checked by reason—not that the former is less than the latter, but so that the initiator and experiencer of both may be sure that *impulse* is not mistaken for intuition, as it so often is, alas!

"First thought," "second thought"—let no man mistake these, however fine and true, for the Real. Behind both is the Knower. They are but his manifestations. Without the Knower, neither of these manifestations could be.

> "The knower is never born nor dies, nor is it from anywhere, nor did it become anything. . . Understanding this great lord, the Self, bodiless in bodies, stable among unstable, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by ingenuity, nor by much hearing. Whom this chooses, by him it is gained, and the Self chooses his form as its own."

Who could "choose" the Self but the Self? Only the highest could recognize the highest, and elect that his individuality should travel the highest path—become that Path itself. First thought, second thought, and all the other modes and avenues of perception and action, are included in that path; but they are not the Path itself, though through them—their interaction and relation—the embodied being must find his way back to the Self—Himself.

The intuitive perception of this is a true first thought, and it is the own possession of every aspiring student. Let him exercise second thought, or reason, to gain an understanding of his tools, their possibilities and right use. Reason will show him that they are all relative. Reason will further demonstrate that the relative can exist but for, and in, the Absolute. "Who, where, what is God"—that Absolute?

> "The form of this does not stand visible, nor does anyone behold it with the eye. By the heart, the soul, the mind, it is grasped; and those who know it become immortal. . .
>
> "Nor by speech, nor by mind can it be gained; nor by sight. It is gained by him who can affirm 'It is'; how else could it be gained?"

YOUTH-COMPANIONS' FORUM

"THE *path of the unmanifested is with difficulty attained by corporeal beings*": *what is meant by "the path of the unmanifested"?*

"Hold fast to that which has neither substance nor existence," says *Light on the Path*. There is in every man the changeless essence of Self, spoken of by Krishna, thus: "I established this whole universe with a single portion of myself and remain separate." From Mr. Judge we have, "Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes to itself—as a cover, so to speak—the human body and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the body." (*Gita Notes*, page 24). In another place Mr. Judge says, "The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself."

Let us look at the facts that may be derived from a synthetic consideration of these quotations. That which is unmodifiable is unmanifested. It is without substance or existence, yet it is the Perceiver of all that occurs. More, it is the unchanging Deity upon which all action should be based. The path of the unmanifested, then, is the path of Self, without which, paradoxically enough, there could be no manifestation at all. The very center or axis of a wheel is invisible; as far as the senses are concerned it has no existence. In relation to the rotation of the wheel it moves not at all; yet a wheel without a center is inconceivable. The center stands in the same relation to the wheel as Self to corporeality. It is difficult for corporeal beings to realize, seeing only the concrete wheel of their lives, that the true basis lies in the center, not in the periphery. Yet realize it we must, or continue to suffer the jogs, bumps and veerings of an axis which attempts to place itself eccentrically on the radius of the wheel of Life. And it is quite natural that, in the perfect economy of nature, it should be these very bumps that will shock us into consciousness of the error of our own position—our erroneous idea of self.

To enter the path of the unmanifested is to assume the position of the Perceiver. It means a re-orientation in relation to our environment, internal and external. It means the adoption of a completely new basis of values, to measure worth in terms of the whole

of life, and not just of the personal self as apart from that whole. The unmanifested Self *is* the unity of all life; the path of the unmanifested is the path of service of each unit to all others.

In the light of Theosophical principles it is easy enough to recognize intellectually the necessity of this course; *doing* it is what is difficult. Only by constant watchfulness of thought, word and deed, by remembering always that we are the Perceiver, are Krishnas—every one—can we free ourselves from the influences of the manifested, or corporeality, and without interruption make our faculties the willing servants of the Deity within.

H.P.B. said that devotion is the foremost motor of man's nature. But how can one be devoted to an abstract principle—or Space?

(*a*) This question poses two fundamental misconceptions, largely due to occidental habits of thought and the limitations placed upon word meanings by these habits. "Principles" are generally associated with science while "devotion" is a term current only among religionists. The scientific method of arriving at a principle is through generalization of various facts gathered empirically, *i.e.*, by evidence of the senses. Thus a principle becomes an intellectual creation, a sort of philosophical necessity. Call it "abstract"—not material—and little is left of any reality. Likewise, Space, to a mind not theosophically trained, means little more than a void. These are the preconceived ideas brought to Theosophy as mental tools with which to investigate its doctrines, and understand its metaphysics.

Devotion, as a religious conception, appears utterly unrelated to scientific principles of any kind. Our training has been of a nature to divorce completely knowledge and religious devotion. To the average person the two are incompatible and to be kept in separate niches of the mind, each to be called forth at hours when the other is tactfully forgotten. How are they reconciled? By the infusion of true meaning into the words "principle" and "devotion," and a recapitulation of the theosophical tents which demonstrate the relation between them.

The First fundamental Truth of Theosophy is that the universe is everywhere pervaded by Life; there is no point however minute from which it is absent; therefore, Life is universal, One. This same Life thrills through all beings in varying degrees of intensity, through varying degrees of complexity of form, these grades of life being called collectively the ladder of being. As the basis and support of all existence, Life is called Principle; and as Life cannot be

seen, touched, tasted or cognized in any way on this plane, nor on any other, we say it is "abstract" — real, because changeless in essence. Space is used as a symbol of the universality of Life, because Life and Space are alike omnipresent. Devotion is the active, outward expression of the inner, divine longing of the soul to unite once more with its Origin. It is the nature of the soul to strive for unity; it is the duty of the soul to act according to its soul-nature while imprisoned in a body, even though the springs of action of the lower man are of another nature and opposed.

Devotion is not a maundering, sentimental impulse; it is the great law of cohesion on the plane of feeling. It is immensely more scientific than any of the limited conceptions of "law" formulated in this materialistic age. Because modern science has eschewed the possibility of truth in the fundamentals of religious thought, its doctrines taken as a whole resemble a robot without life; they are artificially organized but are not a living *organism*. The *Bhagavad-Gita* is an example of how real science is presented; in it we can see truth in homogeneity, not as the "teachers" of the present civilization have offered it, with science, religion, and philosophy, the separate and unrelated gleanings of a brief few hundred years, presented by schools of thought constantly engaged in excoriating one another. Had we been nourished with the philosophy of the *Gita*, instead of the *Old Testament* on the one hand, and the *Descent of Man* on the other, perhaps it would not be so difficult for us to understand how one can be devoted to an abstract Principle.

Realization comes from dwelling upon the thing to be realized, says Mr. Judge. If we occupy a body, but *dwell* upon the soul, its nature and mission, that which appeared to be an abstract Principle —or rather, that which was an intellectual perception of a principle—will become a living, ever present Reality, and devotion to it the highest joy.

(*b*) The questioner evidently does not comprehend one of the fundamental tenets of Theosophy — namely that the Causeless Cause of all life—the sustaining Intelligence or Force within and behind all evolution, is symbolized by Space, considered as an "abstract Principle," because any and all speculation upon it, must of necessity be dwarfed by finite mind. Scientifically and intellectually, space is recognized to be at once the source and ultimate receptacle of all life—"that from which periodically and incessantly all proceeds and unto which all returns." Man in his essential

nature, cannot be and is not less than Space; his task lies in the realization of his oneness with the Source of Life, to be accomplished only when he, as a divine, spiritual being, has divested his personality of every selfish thought and act. Hence, devotion to the highest ideal, or to our own true nature, symbolized by Space, would simply mean to ever act from the basis of the "Self of All Creatures." Man should know that he cannot possibly act alone. The universe is an infinite gradation of sentient beings, proceeding from a common source, travelling toward a common goal, and every thought and act affects the whole of life, returning karmically, whether beneficially or maleficently, to the source of its inception—Man, the self-conscious, thinking being.

(*c*) To understand what is meant by devotion to an abstract Principle, or Space, we must consider that Principle to be "abstract" in the sense that it is limitless, and unchangeable. But since all beings are included in it, we may understand It by understanding these beings, and we may understand the beings by our realization of that Principle. Consequently, devotion to That means devotion to all of life in the manifested world. This in itself seems almost too broad an outlook for practice; yet when we consider the usual methods and forms of devotion and the motives behind that devotion, it is not an impossible thing to see that the same amount of energy could be used in a devotion to all of life.

When one is devoted to anything, its attainment and character become the undercurrent of all his thoughts and actions. Thus these actions are influenced by a motive of long standing. But, sad to say, men's devotion is usually to a perishable, changing and personal thing. It is inevitable, therefore, that one devoted to a limited thing is going to be disillusioned and disappointed when that thing falls away or changes.

Theosophy teaches that only the one Principle is changeless. It is the imperishable as well as impersonal. It would follow, then, that one devoted to That—one whose thought and action has as an undercurrent the changeless quality and impersonality of an abstract Principle—will find his thought and work gradually directed toward the consideration of all others.

THE CONCEPT OF TIME

THROUGH the course of evolution and the cycles of the ages the immortal Soul sees truth and the principles of things in symbols and ideas. But in the process of reincarnation the mind assumes a dual nature aspiring toward the spiritual, or tending downward to the psychic and material. The human being, therefore, is inclined to have two separated ideals, one for thought and another for living. From these come blind religion on the one hand, and a more or less materialistic science on the other. Consequently, the usual concepts of space, time and motion are either an abstract *illusion* or a *concrete* reality—mutually exclusive.

In truth, the concept of time is dual, while fundamentally, duration is without beginning or end; it always *is*. There is no illusion about it, for it is reality; but Time in motion proceeds in cycles, set going by the beings who make them, and who, from the time point of view, are themselves cycles. Here the Theosophical concept differs from that of the chronologist or astronomer who regards cycles merely as lengths of time.

The human soul measures time by the succession of moments and events that follow one another as effects follow causes. But were not the past contained in the present, it would have no existence for anyone. If there is any vividness in the past, it comes from thinking of it at the present vital moment. The reality of the past is in the present. The possibilities of the future are in the present, according as the present moment is used for good or otherwise. Past, present and future are therefore but concepts of time in an eternal now. Behind or beyond the Soul's memory and imagination may be sensed the reality of eternal duration.

Time is a relative conception, like everything else in the manifested universe. It is perceived by comparison and contrast. Motion implies progression, and progress implies change; but the Western mind finds extreme difficulty in reconciling "changelessness" with "progression," because of the tendency to identify oneself with forms and conditions. Forms and conditions do change, but not of themselves; there is That which causes change to succeed change, and That is the indwelling spirit, which continually impels the instruments It has evolved toward further perfection. The Self or "*Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines

upon and through the darkness of matter—when the latter is willing." (*Secret Doctrine,* I, 244).

Direct perception of everything is in feeling. So it is impossible to describe realities in words, though they may be symbolized. Illusion may appear real enough to the beings who have to deal with it, and who are themselves transient outwardly, though inwardly eternal. By proceeding from the spiritual or universal point of view, the truth about time and cycles may be perceived. What was past comes again in the present or the future, though never just the same; for the course of evolution is both cyclic and spiral. Rest and movement are the pulsation of eternal motion—the cycles of time in endless duration. Nothing is in a state of absolute rest. Everything is in motion with respect to something else, or within its own constituents. Consciousness of facts or of anything could have no function or existence, were it not for the eternal ceaseless motion of the Great Breath of Life itself. Space, motion, duration are inseparable and eternal. Spirit or consciousness, and matter or substance, its basis of perception and expression, are but aspects of the same One Life. Thus it has always been, and so it shall ever be.

It is the illusionary and false conception of space, time and the motion of life as *apart from the beings producing it* that cause confusion and the heresy of separateness obscuring the truth. An atom is no more isolated from the society of atoms than man is from the human race. Men and atoms are not only brothers; man *is* an atom in a larger universe. The true concept of time and space depends not only on a perception of relationships or actions and interactions of all things and beings, but also upon a realization of their *fundamental identity.*

When the Eternal Pilgrim Soul comes to see beyond the limitations of all human and finite conceptions, it may attain one true ideal for both thought and action, and a realization of the eternal One Reality.

THE MONAD AND THE "MONADS"

> Those unable to seize the difference between the monad—the Universal Unit—and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed Logos or the *Word*, ought never to meddle in philosophy, let alone the Esoteric Sciences.—*The Secret Doctrine*: I, 614.

LEIBNITZ took one horn of the dilemma, Spinoza the other, and these two greatest of European "meddlers in philosophy" have been followed by a host of lesser minds. No wonder, then, that the goddess of Wisdom was symbolized in most of the older religions as a "cow-horned" maid! And as to the like "meddlers" in the Esoteric Sciences, the history of alchemy, rosicrucianism, astrology, necromancy and witchcraft as well as monkish mysticism, is filled to overflowing—not to speak of the psychical researchers, occultists and initiates masquerading before the theosophical and the profane public of to-day.

Omitting the pretenders and the bogus (a large omission indeed), there yet remains a considerable number of respectable men of earnest minds now, as in former generations, who rush into the study of philosophy and of esoteric sciences with never the thought of a preliminary self-examination as to their fitness, theoretically or practically, to qualify as students in the highest of all pursuits—that of Self-knowledge. All propose to start off at once as professors—because they have "read up" on the subject which attracts them.

But there are many simple, sincere, and reverent men who feel the same attraction to these great Objects of the Theosophical Movement of all time—men who, the reverse of those who desire "to be seen and heard of men", feel their own unworthiness as keenly and unquestionably as the others assume their own fitness. Such men question their own qualifications and capacity even to approach the door of the temple of the Mysteries as students.

Both sorts are in one sense, at least, soil for the sowing and possible germination of the seeds of the Wisdom-Religion, for they are spontaneously ready to receive the implantation. *The Secret Doctrine*, in especial among all the writings of H. P. Blavatsky, was designedly and avowedly for their preparation and guidance as well as instruction. But if it is to produce a harvest, its method has to be closely examined by the would-be student. H.P.B. did not

deliver her seed in a sack, as seller to buyer, as the traders in Occultism, would have her, and as the hungry-minded might equally desire. Her method is Nature's method: each that would benefit by her bounty, in the one case as in the other, must "scratch for his living", must earn his philosophical and esoteric bread very literally "by the sweat of his brow", and, if he would have a harvest from his labors, must sow and resow the seed he finds, by searching out "those who know still less" than he—and doing by them as H.P.B. has done for him. In other words, the pursuit of any one of the Objects of the Movement apart from the other two can "yield but bitter fruit"—the fruit of failure and disaster. The pursuit of the Three Objects is as fundamental to the neophyte as it is to the Master of Wisdom: the law of growth makes no distinction of persons.

Last month's reprint of extracts from the *Secret Doctrine* on the subject of the Monad has raised many questions from devoted students as well as from equally devoted Theosophists who say they find the *Secret Doctrine* "too deep for them," as they make no pretensions to "philosophy" or to "Esoteric Sciences."

This is but natural, in the one case as in the other. Both should remember that in presentation as well as in its doctrines, Theosophy is *sui generis*. If so, then both classes of "troubled minds" are at fault, perhaps, rather in their method of approach than because of any inherent obstacle either in themselves or in the teachings of the Secret Doctrine. Certainly, the evidences are numerous enough in the theosophical world, now as hitherto, that few indeed have derived from the study of the *Secret Doctrine* what it is intended to convey. For this very reason, THEOSOPHY proposes to deal more or less specifically with some of these problems.

As H. P. B. herself says, the work is intended to appeal *more* to the intuition than to the intellect. But no more than the intellect, can the intuition become a factor without a basis from which to act and material on which to act. Mind and Soul must be *united* in the task undertaken.

No subject in all *The Secret Doctrine* is more impregnable and disheartening, more formidable and oppressive, than this of the Monad and the monads—yet none more simple and transparent, more immediate an apprehensible. Why is this?

Perhaps it has not occurred to us that Monad and monads is the putting into two single words, the singular and the plural of one and the same word, the First and the Third of the "Fundamental Propositions" of *The Secret Doctrine;* that the "difference"

between the two, as spoken of in the quotation with which this paper begins, is precisely the Second of those fundamental propositions—Karma. What makes the "difference" between the highest and the lowest of beings, whether in form, state, understanding or conduct? Is it not precisely the difference between the Karma of the one and of the other? What seems to hold us back, in our efforts to study, understand, assimilate, apply these teachings? What else than that we are "checked by our Karma"? In the past we have dealt with nature, with our fellow beings, and with ourselves after a certain pattern or mold of thought, will and feeling. Our Karma or conduct has been mixed—that is to say, we have not used our whole nature wisely, so that now we are a "house divided against itself", head and heart at odds. Study of the Three Fundamental Propositions, application to the Three Objects, will restore "universal unity" in our own nature, and then we can begin to perceive the same unity in the vast diversity of great Nature.

"Monotheism and polytheism are not irreconcilable," wrote H.P.B. in another place. The two are but the personification and anthropomorphization of Monad and monads by the "meddlers" down the ages. If they are not "irreconcilable", then it follows that the "difference" is in the individual himself and nowhere else, and is due to his ignorance—his false basis for his heart's devotion, his isolated point of view for his mind's activity, his acquired selfishness derived from Karma, or conduct based on these misconceptions. We need, then, as monads ourselves, to take a Monadic view of Life, of Action, of our fellow monads—and the door of the Mysteries will swing open of its own accord, as we become accordant with the Unity of all in Nature. For, no matter what the door that bars us in any direction—there are monads on the other side of the door, as well as on ours.

HELP FROM MASTERS

THEOSOPHISTS, like other men, fail to receive that help from the Elder Brothers of our humanity which is possible as well as desirable. It is evident in every phase of their life as in their writings that Madame Blavatsky and Mr. Judge were inspired by the Wisdom-Religion and its Custodians in a way that other Theosophists of their time were not. Those who had the good Karma to know Robert Crosbie personally as student and companion in the theosophical life, soon came to realize that he regarded both H. P. B. and Mr. Judge in the same light as the Masters of Wisdom.

What is that light by which he, as well as they, looked and learned and lived? Are any of us, even the humblest of Theosophists, debarred from its illumination?

Not if Theosophy itself is a true philosophy. The difficulty must, then, be in ourselves—in our attitude, our approach, our understanding and application. Every man is a "*Pilgrim*-Soul," says the Teaching. This must mean that we are all alike upon a journey. That journey is not a traveling from one failure to another, from one resting place to another, but from one perfection to another. We are all *inherently* perfect, say the Masters—we as well as They. That inherent perfection is not an endowment, but an acquisition, the fruit of all the Karma of all former periods of evolution. If we believe in Masters as perfected men, then we must also come to believe in our own perfectibility, and must equally come to understand that all imperfections are resident in and spring from, the lower nature, not the higher—are in Matter and not in Spirit.

We are mind-beings, and our minds are the lien between the higher and the lower, in nature and in ourselves. If our minds are turned to thought upon the lower, transitory, changeable elements of being, then we become what we think, and are overcome by identification with the religious doctrine that we are all inherently imperfect and can never by any possibility become perfect. How can Masters, under any theory of the reign of law, be of any help to those who believe in their own imperfection and that of mankind?

But if, on the contrary, our study of the philosophy which They teach has been such as to arouse in us even the half-dormant perception that brotherhood is an actual fact in all nature, then, as

easily as we can recognize that Masters are the Elder Brothers of humanity, we can also recognize that we are the Younger Brothers of these perfected beings. This dual recognition will at once bring any man, wherever and however situated, within Their "sphere of influence." The possible implications and significance of this sacramental phrase are well worth our deepest reflection. We can neither help nor hinder anyone or anything with which we are not in some sort of contact. The reverse is just as true; we cannot be aided or injured by what we are separated from. Our contact or our separation in terms of real being depends wholly on our thoughts—our use of our mind. The mind is at one and the same time our tempter and our redeemer. Which it shall prove to be depends on ourself alone; our use of our mind is determined by our actual philosophy of life, not by any profession of faith.

Who and what do we think we are? By what road have we come to be as we are? By what path shall we travel in order to arrive at "Journey's end" in the sense that term means to Masters? Upon our actual belief in the nature of Self, in the operation of Karma by ourself, in the object of all action, in the Unity of all life, in the brotherhood of all beings—*thinking* upon these great subjects has made Masters what They are: thinking upon other subjects and objects has made us as we are.

Wherever thought can go, They can come. We can turn our thoughts to our Elder brothers just as easily as They can turn Their thoughts toward humanity. Thought kindles imagination; imagination creates desire and aspiration; these awaken and inspire the effort to draw near to Masters, to become like unto Them in all things. That likeness becomes the *Augoeides,* the shining image of the true Self—the SELF of all that is. Masters as ideals become Masters as facts in measure as our thoughts are turned to Them, as our minds become in unison with Theirs—the consummation of Universal Brotherhood.

DEFINITION AND ACTUALITY

ALL metaphysical terms are subject to abuse and misunderstanding, just because they *are* metaphysical. Each is compelled by the very nature of the case to make his own definitions, and those correspond necessarily with the limitations of the maker, imposed or self-imposed.

Thus it follows that even an adept cannot make himself understood accurately when he endeavors to communicate with an individual man or with humanity at large. For there to be communication at all, in the sense that both parties to the transaction should be conscious of the fact, both have to be on the same plane of thought, will and feeling. Were the identity of mental motion complete with both recipient and communicant, then neither words nor language in the human sense would be necessary—in fact would be an interference. Whether we call this mysterious power telepathy or *Kriyasakti* matters little, but what does need to be recognized is that it is in constant use by every man, all unconsciously to himself; while with the adept it is the instrument par excellence. In Theosophical parlance it is Buddhi acting through Manas in full consciousness, and vice versa. Its sporadic manifestations range all the way from intuition to instinct.

Applying these theoretical considerations to the working of his own consciousness and that of those beings and forces with which he is already in more or less communication, will very soon convince any man that there are active in him vast unsuspected powers, and great stores of unused knowledge.

Take first what we call the Higher and the Lower self of each. The terms themselves imply that there are also a Highest and a Lowest self in us all. The word "Spirit" may be applied to any or all of these comparatives, to any combination of them, and to the Self of which one and all are actually mere manifestations or aspects. It is the teaching of Theosophy that a constant intercommunication goes on between the Higher and the Lower self of each during all our waking period. Simple analogy will show us that this corresponds exactly with the same interaction which goes on between the Lower and the Lowest self—that is, between the mind and the senses, or between the physical and the metaphysical man. Contemplation of the possibility will in the same way demonstrate the actuality of Correspondence between the Higher and the Highest self, between the Highest and the Lowest self, in man and also throughout all nature.

The term Law, however applied, contains within it the implicit recognition of the reciprocal action which goes on unbrokenly everywhere in everything. "Correspondence," as so insistently used by H. P. B., should impress us with the consciousness of this mutual, reciprocal attraction and repulsion, as no scientific or theological expressions ever could. "Analogy", again, is equally stressed by her as the magical key on every plane of life and action, ready to our use in understanding life and action on any and all other planes. This means in practical value the ability inherently resident in every man to raise or lower his center of consciousness to or from any plane, and there experience in himself the phenomena of life just as he experiences the phenomena of this human plane. And it means in its occult value the conscious employment of that ability. For such a man, how could there be either life or death, either waking or dreaming or sleeping, either "after-death states," good or bad, or even good and evil—as all these terms spell to us? Such a man would be more than man—he would be a God, for he would be consciously immortal. How, then, could he be "disturbed by anything that may come to pass"? Mr. Judge, in commenting on one of the Aphorisms of Pantanjali, speaks clearly of the Great Secret:

> "The man who has attained to the perfection of spiritual cultivation maintains his consciousness, alike while in the body, at the moment of quitting it, and when he has passed into higher spheres; and likewise when returning continues it unbroken while quitting higher spheres, when re-entering his body, and in resuming action on the material plane."

"Spirit" or "Spiritual Knowledge," as applied to such a man means a *Mahatma*—a Great Soul; great because he is consciously immortal. Yet the *Bhagavad-Gita* specifically affirms over and over again that "the Spirit in the body" of any and every man is also called the Great Soul, or in Sanskrit, Maheswara, Paramatma, Purushottama—the Highest SELF. Such is the inherent purposiveness in all nature; such is the object of all evolution; such is the conscious aim and end sought for by the Masters of Wisdom and by all "True Theosophists in every Country and of every Race"—to achieve conscious Divinity for all manifested beings from the lowest to the highest.

Surely the meaning and value in the term Spirit is that every student should make It the subject and object of his meditation and action, not for his own salvation but for the emancipation of the whole human family from the "bonds of *conditioned* existence."

Spirit or Self must be recognized as being within, pondered over and understood as far as possible, if we are to make any true progress. Spirit as "the Knower in every mortal body", when meditated upon, taken as the basis of all thought and conduct, at once sets up a correspondence between the Higher and the Lower self, a reciprocity of which the Lower becomes more and more cognizant, until all self-imposed definitions are dissolved in the magic alkahest of Universal Brotherhood.

> "Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*;
>
> —From a Mahatma's letter.

SOUL AND MIND

If we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about. . . . The will and mind are only servants for the soul's use, but so long as we are wrapped up in material life and do not admit that the real knower and only experiencer is the soul, just so long do these servants remain usurpers of the soul's sovereignty—*W.Q.J.*

chapter X

STUDIES IN THE OCEAN OF THEOSOPHY

XVII

THE process known as "Reincarnation" is of Cosmic scope; but inasmuch "as man is the most interesting object to himself," it is considered in detail in its application to Humanity. Chapter ten carries this application to a higher level in its opening statement: "Unless we deny the immortality of man and the existence of soul, there are no sound arguments against the doctrine of pre-existence and re-birth." This means that denial of Reincarnation is repudiation of all permanency, either of Man or the fruits of his efforts. But even should there be doubt as to a harvest from earth-life, there could be none regarding the potentialities resident in a young child. Let the skeptic answer whence the impulse to stand and walk erect, to speak, and to make merry—saying nothing of the host of more individual characteristics, often setting heredity at naught. The infant, born helpless, within a few short years undertakes many things indicative of experience and practice in past lives.

Similarly, present existence demonstrates re-birth, even "on the dictum of the church that each soul is a new creation." This would nullify only pre-existence, leaving re-birth still self-evidently necessary, since this soul "must keep on living somewhere after passing away," in its "proper vesture." Wherever it goes, it *can not be a new creation;* then why such insistence that it is a new creation, here and now? Admitting that the soul *goes* from Earth to some other abode; why is it difficult to conceive that it may have *come* to Earth from elsewhere—in other words, that it reincarnated here, bringing its capital along, to start a new cycle of enterprise?

Otherwise, the only alternative is to sacrifice the idea of immortality, as Mr. Judge suggests, and regard Man as the whim of a creator—fleeting, vain, hailing from nowhere, going nowhere, here for no purpose, then gone forever. No accounting for native abilities and the thirst for knowledge, save as tantalizers! All Science's reason for research would then go glimmering, along with Religion's hope for heavenly bliss. Mankind would have no more meaning than cloud-shapes drifting in a summer sky, formed by the winds, dissipated by their counter-currents. Then let thinkers choose between this emptiness, the one-ended eternity of the church, and growth through repeated lives of experience. Which appeals to both mind and heart?

Well does the heart speak otherwise than that life is vain and purposeless! Formulated or not, each feels the ebb and flow of Being's ceaseless tides; of which the flood quickens aspiration and perhaps brings success; and its ebb-tide, carrying away opportunity, sometimes leaves wreckage on the sands. Yet, the up-wellings of hope and courage give inward assurance that the tide will again roll in, bringing new chance to the eternal Voyager. The "soul's immortality—believed in by the mass of humanity—demands embodiment here or elsewhere, and to be embodied means reincarnation." And Reincarnation is but another term for Eternal Opportunity.

The story of the Ego's spiral journey, cycle by cycle, through duration, is proclaimed on every hand. It is not necessary to search far afield for material evidence of it. Attention to the motions of one's own consciousness, checked by observation of human affairs in general, bears sufficient witness of this inherent process of Evolution. For instance, the inherency of the sense of *justice* shows that justice should obtain throughout the whole of manifestation. Any teaching that fails to satisfy this must be false. What, then, of teachings based on the idea of a single existence? First, consider how each "human being has a definite character different from every other" and as likely to present obstacles as advantages: would arbitrary bestowals of a variety of characters on helplesss recipients be compatible with justice? On the contrary, if the "essential nature" is the result of the man's own choices, it represents complete justice, which is mercy itself.

In the same way, the "vast disparity among men in respect to capacity compels us, if we wish to ascribe justice to Nature or to God, to admit reincarnation and to trace the origin of the disparity back to the past lives of the Ego. For people are as much hindered and handicapped, abused and made the victims of seeming injustice because of limited capacity, as they are by reason of circumstances of birth or education."

Again, there is the "varied experience possible for man"; and this "scale of variety in experience is enormous." What of the "vast range of powers latent in man which we see may be developed if opportunity be given," and the innumerable evidences of mighty accomplishments "intended by Nature to say nothing of what man himself desires to do"? Would it be just that high aspiration should fail satisfaction for lack of time to reach up to its measure; or that "the great troop of passions and desires, selfish motives and ambitions," "pursuing us even to the door of death,"

should remain victors? For realization of our best and the conquering of our worst: "One life is not enough for all this. To say that we have but one life here with such possibilities put before us and impossible of development is to make the universe and life a huge and cruel joke" and to brand the mythical God as a fiend, "triumphing and playing with puny man just because that man is small and the creature of the Almighty."

The *time* aspect of this subject presents other interesting angles, such as the large part of a lifetime spent in sleep, in childhood, in the necessary care of the body, and in struggle for livelihood; so that we "see many truths vaguely which a life gives us no time to grasp." In creatures of but a few years, it were fairer to be started mature, since childhood, sweet though it be, is not a period of accomplishment. And what of *sleep,* if we were strictly earth entities? This familiar cyclic experience involves the mystery of other planes of being, and dreams furnish evidence of probable conscious action on those planes, during our oblivion to the physical. How could this be, if Man's connection were solely here! Failing the lessons offered daily in these natural matters, Humanity lives at odds with itself, sensing superior powers, while recognizing that its "faculties are small or dwarfed or weak." But brooding on such things brings "much more than a suspicion that the extent of the field of truth is vastly greater than the narrow circle we are confined to." This broader, happier view is confirmed by the doctrine of Reincarnation, with its assurance of amplitude of time to accomplish "what Nature evidently has in view."

Still another fact to be accounted for is the "immense force" exhibited, oftentimes, permitting inhibiting "circumstances of family and training" to be transcended; or causing men with "small actual brain force" to triumph over this obstacle by the power of their more developed Egoic force. The opposite of this is shown in cases where splendid opportunities can not be availed of because this inner force is lacking; just as a "fiddler" remains a mere fiddler, with the finest violin in his hands. But an artist can draw melodies, albeit less dulcet in tone, from an old, battered "fiddle." Now all this force must have been evolved, at some time, in some place. "These, Theosophy says, are this earth and the whole period during which the human race has been on the planet." It "applies to the self—the thinker—the same laws which are seen everywhere in operation throughout nature, and those are all varieties of the great law that effects follow causes." Thus, mental attachment to this planet will bring the Thinker into reembodiment

here, "until such time as the mind is able to overcome the forces which chain it to this globe."

But greatest of all evidences, stands personal Identity, changeless throughout changes and "which bridges over not only the gaps made by sleep but also those sometimes supervening on temporary lesions of the brain. This identity never breaks from beginning to end of life in the normal person." It is the "I," independent of memory, testimony of the senses, or any other thing; so that every man "feels and knows that he has an individuality of his own." And "only the persistence and eternal character of the soul will account for it." This Eternal, employing transient bodies, can fulfill his purposes here only by a series of embodiments or *Reincarnation.*

Conviction that Life holds a definite purpose, and longing to attain this, spring from the spiritual Presence indwelling. They are the language of the Soul. The vast discrepancy between this innate desire and the possibilities afforded in one existence is presumed to be covered by Religion in its teaching of illumination at death. For the deeply earnest, however, Reincarnation is the "only solution." "We come back to earth because on it and with the beings upon it our deeds were performed; because it is the only proper place where punishment and reward can be justly meted out; because here is the only natural spot in which to continue the struggle toward perfection, toward the development of the faculties we have and the destruction of the wickedness in us."

Long has Mankind puzzled over the problem of existence, so that to most, perhaps, it now seems a *riddle.* Facts of common experience, like waking and sleeping, birth and inevitable death, are seldom seen in their real significance. Generations have come and gone, hopelessly asking the same questions: whence, whither, why, how? in relation to themselves. But all too often, men forget to ask *What* am I? The personal being will struggle in vain, until he considers the Eternal Man. The purpose of life must ever remain an unknown quantity, until Self-knowledge is sought. Theosophy, the Mathematics of the Soul, offers the key in *Reincarnation.* Once grant it and its corollary, *Karma,* and there naturally follows regard for *who or what* returns to birth, and *why* it so returns—the first steps toward Soul realization.

ON THE LOOKOUT

Speculative Scientists

Each new generation witnesses its crop of "foremost scientists." Some of these are genuinely named, for they improve or add to our knowledge of nature and our power over her forces. While confined to physical nature, that is as much a part of great Nature as her other aspects, and so these genuine scientists are true occultists as far as they go—for the word Science means Knowledge, and since human knowledge is chiefly physical and contingent upon the use of the five senses, it is simple justice to recognize and appreciate the contributions of science to human welfare; to recognize that the abuses of scientific discoveries are attributable to elements and factors in human nature which science does not take into account. But the "foremost scientists" of the press and public are chiefly speculative. It is a misnomer to call them scientists at all, despite such actual knowledge as they may posses, for their assiduities and their reputations proceed from their imaginative faculties, not from their knowledge. Millikan, Jeans, Eddington, and numerous other lesser lights are mere will-o'-the-wisps in any genuinely scientific sense. And often even their imagination is but a polite fiction for pillage from unacknowledged sources. A case in point is Abbé Georges LeMaitre, "world-famous Belgian scientist," as press dispatches labeled him on his arrival in this country to deliver a course of lectures at the Catholic University, Washington, D. C., on the theory of relativity.

"World-Famous Abbe Lemaitre"

The reputable Associated Press sent out a long "story" from Washington on October 10, last, which the great American public will no doubt regard as "inspired." It certainly is—but in another sense altogether from the original meaning of the word. We quote:

> "Possibility that the universe . . . may be 'reborn' every so often through a mighty explosion, only to 'die' and be reborn again in another giant blast, was outlined today by Abbé Georges LeMaitre, noted Belgian scientist.
>
> Under this theory our universe perhaps is built out of ashes of another universe that existed before this one began,

the Abbé explained. When the present universe 'dies' also, as many scientists believe it will, still another universe may be 'born' out of its ashes and live on for untold ages more.

"How the universe began is more easily explained through the idea of a periodical 'rebirth' of the universe, Abbé LeMaitre pointed out, though he is far from sure the rebirth idea is correct. It helps explain, however, the origin of the one huge atom from which, he holds, our universe was born.

"This atom contained all the matter now existing in the universe. . . . Origin of the original mighty atom is a mystery, but it might have consisted simply of the fragments of the explosion of a previous universe which had flown back together again, says the Abbé, like a motion picture of a bursting shell shown in reverse."

"BORROWED PLUMAGE"

Abbé LeMaitre must know, even if the press correspondents do not, that his theory is not new, even if partially true. For the convenience of theosophists who are often confronted with these wonderful theories, hailed by the public as the "last word in science," it may be well to contrast with the quoted dispatch the following from *Isis Unveiled,* published in 1877, volume II, pages 264-5:

"The esoteric doctrine . . . teaches, like Buddhism and Brahmanism, and even the persecuted *Kabala,* that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. . . . Upon inaugurating an active period . . . an expansion of this Divine essence, *from within outwardly,* occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. . . . *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*"

"HONOR WHERE HONOR IS DUE"

It is to be noted that H. P. B. made no claim of originality for any of her statements; that on the contrary she took pains always

to give full credit to all the many restatements of preceding world-teachers and world-teachings, and shows the Wisdom-Religion to be the parent-source of all that is true in modern science and theology. Her example of modesty and fidelity are as lost to the modern world as are the teachings she gave her life to re-present. The conceit of modern speculative science, the dogmatism of modern theologies—are twin forms of the materialism and pretense of the age. In the *Secret Doctrine*, at page 569 of volume I, she compares the materialism of both with the spiritual teachings of the great Initiates, and concludes:

> "But those 'Atomists' were spiritual, most transcendental, and philosophical Pantheists. It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely—*inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other."

Hail to Two Honest Preachers

Little by little the mission of H. P. B. is producing perceptible, even if unacknowledged, effects in both the scientific and the religious worlds. Many, even among speculative scientists, are taking pains, in promulgating their theories, new or borrowed, to inform their readers that they are but speculation-spinning. And here and there are to be found ministers with courage enough to decry blind faith, as well as to fight for reformation first and foremost among themselves and their churches. Thus, two days after the foregoing laudation of Dr. LeMaitre, a brief Associated Press dispatch from Pittsburg reported as "news" the meeting of 2,000 delegates to the eighty-fourth international conference of the Disciples of Christ (Christian or "Campbellite" Church) with the comment that the conference saw that "the Christian church is facing its greatest opportunity and its greatest danger." Rev. R. C. Snodgrass of Amarillo, Texas, told the congress:

> "Civilization stands in a twilight hour, and whether it is to be the twilight of a sunrise rather than a sunset, depends on 'Christianized Christianity'."

Rev. W. E. Moore of Bloomington, Ind., told the conference:

> "If Christians take Jesus seriously, they will turn away from wars."

But will the delegates to the conference, and honest hearted ministers of all denominations, take their own declarations seriously, and *fight* to "Christianize Christianity"?

RUSSIA THE FORE-RUNNER?

Domestic experiences of the past year and of the present, not to speak of the outlook, in the United States, and in other nations, should cause thoughtful men everywhere to regard the Russian experiment from another point of view than the customary one of predilection or prejudice. That experiment has been going on for more than a decade and a half, against obstacles internal and foreign too little taken into account. With diplomatic recognition by the United States, it is clear that the Soviet Union has triumphed over alien attempts to send it to international Coventry and keep it there. The Soviet has at no time and in no way yielded one iota of its proclaimed principles—which is more than can be said of any other nation's attitude and dealings with existent problems, national and international. The influence of the Soviet principles and program in other lands has not yet, so far as we are aware, been appraised in any philosophical or candid spirit—yet that influence stares the whole world in the face. The Russian revolution is the foster parent of Fascism in Italy, of the Spanish revolution, of the triumph of the Nazi propagandum in Germany, and of the amazing official about-face in the United States,—not to speak of past, present and future potentialities in the far east. For good or for ill to humanity at large, it is Russian sovietism which has gained the only victory yet discernible from the World War; which set out to overturn the political world—and which has so far scored an unbroken march toward that consummation.

SOVIET INTERNAL PROBLEMS

With such intimations of a possible, perhaps probable, future in store for other nations the world around, a long and thoughtful article by Alexander Nazaroff, published in the New York *Herald-Tribune* on May 21 last, should have made statesmen and reflective men in every station take serious stock of the *trend* of the seismic political and social events registering in every land. But men are too much occupied with the phenomena to consider underlying causation or sequential eventualities—as are the Russians themselves. The theorist and the fanatic are in the same chariot, lashing the steeds of "progress" ever crescendo. Is it to be a world recovery—or a mortal sickness for modern civilization and the foundation on which it has been reared? It is time to place before Theosophists some of Mr. Nazaroff's statements, condensed:

Peasant Migrations

> "Russia's temperature is rising and it is desperately battling with a grave and acute disease. During the last few years, and especially in 1932 and 1933, the Soviet Union, to a large extent, has been transformed into a nomadic country. As though seized with some strange mass insanity, millions of its people, formerly firmly settled, suddenly have been uprooted and set in motion by some invisible force. Without explanation or notice, workmen leave their factories, flee from one industrial area to another. These migrations hopelessly disorganize industrial production. Still more alarming, in a sense, is the newly developed nomadism of the Russian peasant. Since 1929, peasants have been abandoning their farms and flocking in masses to the cities. At the beginning of 1932 a mass exodus from the Ukraine took place. About 2,000,000 peasants left that country; dying in large numbers from lack of food, exhaustion and infectious diseases, and yet pushing on and on, they swept east to the Northern Caucasus. And only four or five months later a similar exodus began from the Northern Caucasus to Turkestan and Siberia."

Paralleling this is the same nomadic instinct in the United States. No one can doubt, if emigration and immigration laws permitted, similar hordes would be moving to and fro the world around.

Remedial Measures

In medieval centuries the peasant was bound to the soil, the artisan to his town, and drastic punishment was inflicted on the unauthorized wanderer. The existing passport and police regulations of every European country are precisely to head off freedom of movement to the populace. Soviet authorities have felt compelled to go to extremes in the endeavor to combat the nomad instinct or impulse. To quote:

> "It has decreed that every workman who leaves his factory without permission will be deprived of his food card. The Council of Commissars has announced its decision to effect a redistribution of population unprecedented in extent and ruthlessness. Millions of 'superfluous' inhabitants will be deported from large cities, even if such deportation means loss of livelihood and starvation. Peasants will receive no passports and thus will be definitely confined to their villages. Peasants and workmen now definitely cease to be freemen. Ever growing nomadism on the one hand; brutal attempts to

> enslave the population and nail it to places and professions—such are the two factors struggling in the Soviet Union. What does this struggle mean? The major fact lying behind it is famine."

THE SPECTRE OF FAMINE

The Old Testament is filled with stories of these migrations *en masse*—some voluntary, some compulsory. The "Colonies" of the Greek and Roman world; the later vast movements of barbaric peoples which finally destroyed the Roman Empire and replaced it with the long centuries of the Middle Ages; the Crusades, the Mohammedan invasion of Africa and Europe, the present migrations in China and Mongolia—all these, traced to their roots, originated in the same "two factors" in Russia of which Mr. Nazaroff speaks: the conflict between the rulers and the ruled, both driven to extremes by the spectre of famine. Burdened with debts, taxed to exasperation or ruin, exploited and betrayed by those to whom they blindly looked for example and guidance—what wonder if the masses in even the United States, newest of all civilized lands, begin to show the plain symptoms of social disintegration? Guided by the Law of correspondence and analogy, Theosophists, at least, should be able to apply to social trends some of the statements made by Mr. Judge in his *Ocean of Theosophy* on catastrophic social and geological changes. We quote from Chapter XIV:

> "At the intersection of great cycles, dynamic effects follow and alter the surface of the planet. They reach what may be called the exploding point and cause violent convulsions of the following classes: (*a*) Earthquakes, (*b*) Floods, (*c*) Fire, (*d*) Ice.
>
> "Affecting man especially are the spiritual, psychic, and moral cycles. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the Thinker is going. The main laws governing the effects are those of Karma and Reincarnation, proceeding under cyclic rule."

THEOSOPHICAL PROPHECIES

Mr. Judge concluded the Chapter by calling attention to the Theosophical teaching that the close of the last century marked

the intersection of great cycles. The *Ocean* was written in 1893, and Mr. Judge then said:

> "The scientific men of to-day will have an opportunity of seeing whether the close of the five-thousand-year cycle will be preceded or followed by any convulsions or great changes political, scientific or physical, or all of these combined."

Only 40 years have elapsed since the *Ocean* was published—a brief period indeed in the life of a cycle of five thousand years just returning upon itself. Well, have the events political, scientific and physical, of the last forty years, and their indices for the immediate future, justified or discredited Mr. Judge's statements?

Suppose he had specifically named in advance the World War; the Russian Revolution with its *sequelae* in other nations; the total change of front in the world of "science"; the death-throes of "religion" everywhere; the spectre of repudiation, famine, social distintegration which now everywhere portends—would anyone have listened, or would he have been laughed out of court by the then wiseacres? If men would not heed reasoned, evidenced, moral and spiritual statements confirmed by all history—what would they heed but the "convulsions of nature" in every sense.

Suppose one were today, as could be done—suppose some Jonah of today were to prophesy specifically in every nation, as Jonah did in Ninevah, who would listen? Have Theosophists themselves taken in any wise to heart the teachings and the admonitions, the precept and example of the Great Teachers? Yet to them in particular, H.P.B. addressed her dying words:

> *"In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."*

A Great "Moral Reform"

A writer in the *Oakland Tribune* of July 16, 1933, recapitulates the history of one of the triumphs of the boasted "machine age" thus:

> The signing of the cotton textile code this week marked the passing of child labor in this industry. At least, President Roosevelt so phrased it. "After years of fruitless effort and discussion, this ancient atrocity went out in a day," he said.
>
> Thirty years of agitation and legislation had made little headway. Three years of depression, with new economic factors at work, brought the first hopeful results. So it was in

> England in the 1840s, when children were chained to looms and dosed with laudanum to keep them at work. . . On Sept. 1, 1916, President Wilson signed a bill prohibiting child labor, which he had virtually forced through Congress. There was a terrific assault on the law. Newspapers were filled with accounts of its devastating effects on business. . . .
>
> Nine months later the United States Supreme Court declared the act unconstitutional.

CHILD LABOR IN HISTORY

In spite of a continuing fight against child labor, the children in industry increased from 1,999,225 in 1910 to 2,773,506 in 1920.

> From the days of the first cotton looms in Lancashire and Yorkshire, when children were first chained—literally—to the machines, the child labor battle has been fought, and, to a large degree, lost. The first cotton mill in America, operated by Samuel Slattern, in Rhode Island, employed children from 7 to 15 years of age, 15 hours daily. Legal decisions and political influence were unfailingly directed against governmental interference.

The writer notes that there are still large numbers of children in other operations than the textile mills.

But aside from this, a most pitiable hypocrisy is to be noted in the propaganda about this feat of the NRA which is loudly blazoned as a voluntary reform on the part of the textile industries. The cold truth is that with the imposition of a minimum wage upon the industry, it became useless and unprofitable to employ children to work at a wage for which men could be easily secured.

BACKWASHES

There are black spots in the bright picture of the abolition of child labor in the textiles. First, the minimum wage, to which all the workers tend to be reduced, is too little to allow a family to sustain life in decency—in fact, almost too little to sustain life at all—upon the earnings of even three or four workers. Now the earnings of half of the members of these families are cut off. Second, with the school systems of the country half wrecked, and teachers reduced to penury, starvation, bankruptcy, suicide, what is to become of the idle adolescents? Which is worse—for a growing child to labor for sixteen hours with its lungs full of lint, or to pass the corresponding time of its formative years learning to be an expert

loafer or criminal, but otherwise uneducated? We may pay our money and take our choice; but the choice seems the best that our admittedly great and enlightened country, after reaching the world pinnacle of "progress" under the glowing aegis of the Golden Calf, is able to offer.

Scandinavian Sanity

To those whose ideal is that of social and economic cleanness and equity—not in itself a bad ideal as ideals go these days—as well as to admirers of enlightened orderliness in general, the spectacle of Sweden is inspiring; for it is that of a peaceful evolution into a new social form, and an evolution whose nature bears in itself the seeds of success for the new order. Marquis W. Childs, in *Harper's* for November, 1933, sums up the results achieved from an ideal rather modest in comparison with our own flamboyant dreams: "Comfort in the home for all classes." It is a simple fact that this seemingly poverty-ridden, barren little country of bad climate and poor resources, has achieved a standard of living superior to our own at present, and very probably above the *average* standard of America in the "roaring twenties." How?

> Wherever the direct interest of the consumer has been involved—the necessities of shelter, food, light, heat, clothing—the profit motive has been drastically curbed or abolished.

This is also true of Denmark, and in a lesser degree, because of harsher natural conditions, of Norway.

Government and Consumers' Co-operatives

All this has been the result of a method tried in America and nearly always a failure; a bone of hot contention still wherever proposed. It has been brought about by a combination of Government enterprises and of consumer's cooperatives. The method has been very simple—whenever aggravated profiteering has occurred, either the Government or the cooperatives have set up business on their own account in that particular line, and by efficient operation have quickly brought their individualistic competitors to reason amid heavy casualties. The process has gone so far that it is now generally recognized as a peaceful transition to a socialistic society. At the present time, among innumerable other activities, the State generates 34% of the electricity in Sweden, operates and profits

from a fourth of the forest area, operates profitably a third of the mines, operates profitably railway, telegraph and telephone systems. The cooperatives control a tenth of all industry, and between a half and a third of the trade in basic essentials. All this is not a forced and arbitrary socialism; private business actually is freer than American industry has been for decades. Simply, it has to meet the competition of honestly and efficiently operated governmental and cooperative enterprises. Where it does so, it survives, and on the contrary. In fact, there is little protest from capitalists; some of them even cooperate with the cooperatives, private companies operating many utilities in amiable cooperation with the Government. It will be recalled that President Roosevelt's proposition to establish four "yard-stick" power plants as a control over rates charged by private utilities was and is regarded by many as a redder dream than ever lucubrated by Moscow. Sweden uses just such "yardsticks" in everything and everywhere.

All of which represents a triumph for socialistic theories. Yet such experiments, large and small, have been tried by the thousands in America, and have equally failed by the thousand.

Many have been abandoned, many still operate but unsatisfactorily and at great cost to taxpayers, and a few in exceptionally able and honest hands, rival the Scandinavian results. Where is the contradiction?

ARE WE TOO "INDIVIDUALISTIC" TO SURVIVE?

Those who are sufficiently clear-eyed to read as they run may see the Karmic reasons in the operation of the great NRA, conceived as a most idealistic plan of social equity, and which now threatens to grow a vulture's head between its famous blue wings. President Roosevelt's rallying call to this social readjustment was in fact an invitation to a national application of the principle of universal brotherhood, which he hoped to have succeed by mutual and common consent and understanding. It called for no bloody proscriptions, for no sacrifice of property rights—merely for concerted action along certain lines which every mother's son in the country conceded to be necessary. Daily it becomes clearer that almost everyone saw in it a new weapon for the exploitation of his fellowman, and has been acting accordingly, from the lowest to the highest. NRA has two roads ahead of it—one to disintegrate from the disappointment of mutual frustration in exploitation,

perhaps having some of its features reincarnated in a new experiment; the other, to be captured by the great predatory interests now struggling silently but ferociously for the possession of this deadly piece of equipment. In either case there will be no peace or security in America for many a long year; a generation will hardly cover the immediately visible Karmic adjustments to take place. But why the deadly contrast between us and Scandinavia?

Parallelisms and Differences

Some are still blind enough to think that all we need do is to try the same machinery as used in Scandinavia. Others, more thoughtful, attribute the difference to the smallness of the countries, the homogeneity of their populations, and, more intelligently, to thorough social education. In point of fact, the last is very near the truth; such a campaign has been waged for thirty years, and those fortunate lands are reaping the fruit thereof. But there had to be a healthy national state of mind to make that successful. Look, for instance, at the fate of the highest form of social education, Theosophy, in the Anglo-Saxon lands. Mr. Childs remarks that Scandinavia has "developed for the past hundred years more or less apart from the violent national and political passions of continental Europe." But then, so have we. The explanation hardly lies there. We have in fact been victimized by the most terrible power on earth—intellect keenly developed, then prostituted wholly to the desires of the flesh. Our lesson has hardly begun; only the most drastic of Karmic purgings can purify this debauched nation. Meanwhile, and until we do learn, every noble enterprise will be vitiated, if not destroyed, by the canker of internal dishonesty.

Duty of Theosophists

It is for Theosophists to work unceasingly to keep alive the fire that burns in more breasts than may be supposed, and to create and maintain centers that will attract more and more the stream of cleaner life from the past that already appears here and there in drops. A new generation and its sons will have the stage in 1975; many a soul of the present one, too old and too hardened to mend his ways in this life, would be glad and eager to see his progeny take a nobler road. If the sign-posts pointing that road be trampled

down, if the living guides thereto, few and imperfect as they are, have their voices stilled or falter for lack of courage—then what?

A BAS LE SPECIALISTE

From the N. Y. *Times* of August 17, 1933, we quote, slightly condensed, an editorial article of value to theosophists as well as other men:

> "Two distinguished members of the medical profession have recently given medical students the same advice—to become general practitioners. Dr. William J. Mayo says that medical schools in the United States are now turning out too many graduates who desire to be specialists. Dr. J. F. Fulton, of the Yale School of Medicine, said: 'In most large cities today the heart specialist refuses to see anything but cardiac cases, and is quite unable, for example, to cope with an epidemic.'

GENERAL PRACTITIONERS NEEDED

> "The Committee on the Costs of Medical Care reported that well-trained general practitioners are all too few in the United States. The rewards of the specialist have been notoriously higher than those of the general practitioner, and though the public expects altruism from physicians it cannot expect them to be exempt from economic law. If medical students are to follow the advice given by Drs. Mayo and Fulton there will have to be a change, not only in the attitude of the public toward the profession but in the economic arrangements between society and the physician. There is a growing conviction that too many physicians have withdrawn into a narrow field of activity and that the practice of medicine calls for a broader and more comprehensive responsibility on the part of a majority of practitioners."